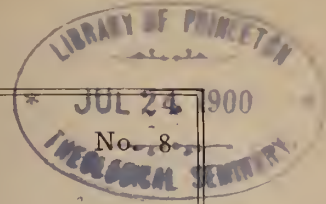


ISSUED MONTHLY



VOL. 31

THE

MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

AUGUST, 1900

ADDRESS.—MISSIONARY LINK, ROOM 67, BIBLE HOUSE, NEW YORK

SUBSCRIPTION, 50cts. PER ANNUM
Entered as second-class matter at the New York, N. Y., Post Office, 1896

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THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society" is issued monthly. Subscription, 50c. a year. Life members will receive the "Missionary Link" gratuitously by sending an *annual request* for the same.

The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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The "Woman's Union Missionary Society of America for Heathen Lands," was organized in November, 1860, and incorporated in New York, February 1, 1861.

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I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

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THE MISSIONARY LINK

VOL. XXXI.

AUGUST, 1900.

NO. 8.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

BIBLE lectureships are to be established in India, as the students in educational centres number 100,000,000, who are mainly Brahmins. In Calcutta, beside the University, there are twenty-four colleges and seventy-four high schools, the University alone examining 10,000 students. It is hoped that this auspicious movement will influence every part of mission work.

BOOKS and tracts are now being widely printed by missionary societies for the vast population of India. Dr. John Murdock, who has devoted fifty years to providing Christian literature in that country, states that he has been instrumental in publishing 1600 books in twenty-one languages and dialects. The copies printed amount to 20,000,000, and the sales have realized nearly \$500,000.

ADVERTISEMENTS of a novel character are published in the Arya Somaj papers of India, but they are remarkable for the requirements in the line of education. One reads:

"A match for a girl of eight, who can read and write Hindi. The boy must have at least passed the Entrance Examination."

Another states:

"A match for a very healthy, wealthy, intelligent, handsome, educated Hindu of high class of twenty-one, with an income of 51,000 a year. The girl should be very beautiful and should at least have acquired preliminary education."

MY journeys in Asia," says Mrs. Isabella Bishop, "have given me some knowledge of the unchristianized Asiatic world. In those years I have become a convert to the necessity of missions, not by seeing the success of missions, but by seeing the misery of the unchristianized world. From the seaboard of Japan, to those shady streams by which the Jewish exiles wept when they remembered Zion, and from the icy plateaus of northern Asia down to the Equator, I have seen nothing but sorrow, sin, and shame, of which we have not the remotest conception."

IN Poozoondoung, Burmah, gold leaf for the Shwe Dogon Pagoda was carried in the back of a huge imitation elephant, upon which a man was seated, who scattered copper and silver coins at intervals. In the procession were three hundred bullock-carts upon which were Burmese dancers. The gold leaf is said to be valued at between twenty and thirty thousand rupees.

OUR friends will be gratified to know that Dr. Elizabeth Reifsnyder arrived safely from Shanghai, China, May 15th. As she anticipates returning in October, her vacation is to be spent in entire rest, and with regret she is obliged to decline all invitations to meet our Branches and Bands.

THE good news has also come to us, that Miss Jennie L. Mudge, our missionary at Cawnpore, is recovering from her dangerous attack of typhoid fever. We commend her to all our friends, asking for her their prayers and loving interest.

IN EASTERN LANDS

INDIA—JHANSI.

HIGH-CASTE PATIENTS.

By DR. ALICE L. ERNST.

THE high-caste women are coming to our Dispensary in increasing numbers, a sure sign that we are gaining the confidence of the people. They know they will be secure from the gaze of men when once the door of the Hospital is gained, but how to arrive thus far unseen is their great anxiety. It is interesting to notice their various devices for this purpose. Those who can at all afford it always come in covered conveyances, even if their house is just across the street. The driver is instructed to drive as near to the door as possible; the husband, or other near male relative, —or sometimes a woman servant,—alights and holds up a sheet, and under its protection the zenana woman quickly slips inside the door. When she is ready to leave, word is sent to the man waiting outside, the sheet is again adjusted and the carriage reached.

The Mohammedan women commonly wear a white, full mantle, completely covering them from head to foot, with eye-holes covered with netting. After they have entered, these garments are thrown back from their faces, and they seem quite at home.

The other day a somewhat unusual procession came to us. It consisted of two high-caste women, their nephew, a young man, a girl still too young to be shut up in the zenana, and a woman servant. The man had two pieces of cloth, several yards long and about a half wide, which he held with the width perpendicular, while the servant took the other ends. Raising the cloths a short distance from the ground the women stumbled on between, as their vision was much obstructed by this screen. The little girl followed, carrying the medicine bottles.

These women were unusually intelligent and much interested in the Gospel story, which is always told to our patients. As is our custom, tracts were given to them as they left us, and they asked for more, so that each daughter and daughter-in-law at home might hear this good news too. These people had come several hundred miles to attend the marriage of a relative, and the good words that they took away with them

may bear fruit in distant parts. Has not the Lord said "My word shall not return unto Me void"? I am impressed more every day with the importance of distributing good Gospel literature. May God put it in the heart of some readers of these lines to help in this matter.

CAWNPORE.

BIBLE-WOMAN'S WORK.

By Miss LILLIAN E. DIETRICH.

I LONG to take you with me in and out of the long, narrow, densely packed streets of the native city of Cawnpore, as your Bible woman, Anna Joseph, proceeds on her way to the particular Mahalla where she daily meets a number of heathen Hindu women and half-grown girls. She draws them to her and rules them with a rod of love, but with a quiet dignity and power that often surprises me. On her way to and from this Mahalla, you will often see her stopping by the way for a word in and out of season with the passer-by,—giving to this one a Gospel, which we can get in the Hindi character for one cent,—to others just a word of warning or exhortation as she sees them going to the Ganges or to a temple for worship.

Arriving at the little room which she calls her schoolroom, in a suburb of Cawnpore where Anna is the only mission-worker, the girls and women come to her one by one, until all have gathered, when she holds with them a little Bible-reading on the life of our Lord Jesus, followed by prayer. After this, those who are obliged to go for their household work leave, and the others remain, spending five hours of the day in committing to memory portions of Scripture, Bible verses, and catechism, and endeavoring to master the mystery of the Hindi characters so that they may in time be able to read for themselves.

I wish I might introduce you to her pupils, giving you a bit of the history of each one. You would soon learn to love these sweet-faced Hindu women, and realize not only their difficulty, but much more so Anna's, as she tries to teach them. Among the women are two who have little shops where they sell salt and rice. They cannot stay long, as that might mean loss of customers which they could ill afford. Neither can they afford the loss of the Bible lesson,

so they station a small boy at each shop-door, and should any one come to buy, he calls. It does not seem to make much difference to them, however, for should the boy call them they only send back word that they "are coming," and then wait until the lesson is over. Then they go back to their little shops, repeating and trying to fix in their minds, as they sit over their wares, the Bible verse for the day.

In Anna's Sunday-school there is an entirely different set of women and girls, Hindus and Mohammedans whom she gathers into her own home every Sunday afternoon, for an hour. There are about fifty of them, not well-behaved and orderly, but they are growing more quiet and manageable each Sunday, and on the whole are not nearly so unruly as were some of the mission Sunday-schools I visited in Chicago last summer. At first Anna gathered this Sunday-school in her own sitting-room, but they soon filled that to overflowing; but she was equal to the emergency and taking up her own *daré*, or, as we would call it, carpet, she now spreads it on the ground of her inner courtyard where the school is held, with no trouble for ventilation, as the blue sky is the roof. As I saw Anna's pretty *daré* being spoiled, under the many and not too cleanly children, I remonstrated with her. She smiled and replied: "Never mind my *daré*; the children realize if I let them sit on it that I love them and want them to know of our Lord, and it has made them much more quiet and orderly, feeling that they were treated as proper honored guests." Then she added, "Has not the Lord done much more than this for me?" I felt ashamed of my suggestion, and have wondered many times since then, how many of us are willing to sacrifice the best of our worldly possessions for the sake of winning others for Him!

ALLAHABAD.

NEW INTERESTS.

By MISS EDITH MAY.

LATELY an elderly Brahmin widow from the villages, who has come in several times to hear about Jesus, came to us again with another Brahmin woman. You will be interested to know how she first heard of Christ. She happened to be visiting a family in the city on the day when one of our teachers was in the house.

She was much struck by what she heard; as she said, "My heart was attracted to Yesū Manih," and she came to us to hear more. Last Tuesday the old lady came into town to attend to some business, and asked at once to be brought to our house, walking six miles in the hot sun to learn a little more about Jesus. She seems to be really thirsting for God. She remembered what we had taught her the last time she came to us, and when I asked her if she prayed she said: "Oh yes—I ask God to show me His way, and to keep me, and when I am wakeful at night (I am old, and I can't remember much, you know) I say, 'O Jesus Christ, Thou Saviour of my soul,' or, 'Jesus Christ, Thou blottest away my sins; Jesus Christ, Thou wilt carry me over the river'; and then my heart gets quiet." And one could see it was all very real to her.

The young Brahmin widow is quite a character; her father and mother lost nine children before she was born, so, in order to deceive the gods, she was dressed in boy's clothes; left a widow at the age of seven, motherless and fatherless at twelve, she kept to her boy's clothes as a sort of protection. She had money, but spent it all travelling,—has been all over India; being a Brahmin she is well received and stays first with one friend, then with another. She has heard of Jesus for several years. As I spoke to her of the necessity for not only heart belief but *confession* of Christ, she listened but said nothing. However, as they were going she came back to me and said, "I *will* confess Christ and be baptized." She returned to see me again yesterday and seemed quite to understand the step she had decided to take. I told her she would probably be persecuted, that all her friends would cast her out, that she would have to give up her boy's clothes and dress like a woman,—but nothing seemed to deter her, so I am hoping that she will indeed be a Christian soon.

CHINA—SHANGHAI.

AT THE HOSPITAL.

By MISS MARTHA BERNINGER.

IN visiting the wards of the Margaret Williamson Hospital I was amused to see all the patients rolling bandages. The children passed the cloth around the foot of the bed to hold it firm, and sat up rolling it

very deftly. The people who could not sit up held it for those that sat at the bedside, and altogether they looked very busy and happy.

We have three small daughters-in-law in the Hospital, aged from eleven to fourteen or fifteen. They were bought when they were quite small and taken to live in the family of the future husband. As a rule they are treated most unkindly. One of them told us that when her mother-in-law was cross about anything she would come and pinch her. She is a pretty, bright little thing, and I am afraid we have spoiled her. She said to me the other day, "The Consul's wife has not been here for a long time; the last time she was here she gave me twenty cents." Consul Goodenow brought Rear-Admiral Watson out to the Hospital while we were at tiffin. When I came back the child said with great glee, "The Honorable Father has been here and has given me two ten-cent pieces."

You will be glad to know that the Admiral told me Mr. Goodenow said he could take him in every corner of the Hospital and would be sure to find it clean. This means more than you can imagine, where the people are not in sympathy with our efforts to keep them and the place clean.

The patients at the Dispensary left us early to burn paper money at the graves of their ancestors, so I have extra time for writing.

I would like to tell you of a patient who is to be baptized soon, but as that is in Miss Irvine's province I will leave that pleasure for her.

I forgot to mention that while at Nanking I met one of our old schoolgirls, Kyung Pau, who is in the Hospital of the Friends' Mission as an assistant. Miss Butler, the superintendent of the mission, told me that she has never met a Chinese who seems to have a fuller understanding of the deep spiritual life. This will be of interest to the Sing Sing Band who supported her in the school. I wish they could have seen her as she played the organ and led the singing in the Sunday service.

Dr. Reifsnnyder gives us these hints of useful articles for the Hospital which some friends who ask for instruction may be glad to donate:

Sheets and pillow-cases of coarse unbleached muslin for single beds; flannelette

or outing flannel, by yard or piece; white mosquito netting by piece; cotton sheets—something like canton flannel; two rolling chairs, large and small; merino stockings for children from three to thirteen years old.

ADVANCE IN THE LANGUAGE.

By MISS HELEN KNOX STRAIN.

I WANT to write of a sermon lately preached by Mr. Ling, our native pastor. I suppose there have been others equally good, but I am just beginning to enjoy the Truth in Chinese, and Mr. Ling was most helpful and suggestive. He is a simple-hearted, spirit-filled young man, to whom the privileges of Western learning are unknown, but he is most gifted in knowledge of the deep things of God, for which he is highly respected by foreigners and natives.

His text was Mark vii., 37, "He hath done all things well," and these were the points:

1. Jesus was a perfect child. Few great men can boast of that, for Confucius himself was unable to say that he was a perfect child.

2. His words were perfect, and He spake them to heal the sick, deaf, dumb, and blind.

3. His ministry was perfect, for He lived to please others.

4. His death was perfect, for though known beforehand, He did not pray that the earth might swallow His murderers, but prayed, "Father, forgive them, for they know not what they do." By His death He imparts life to others. Many say of Miss Hayford, who has just died, "Who will take her place?" But what made her life so beautiful was Christ's life in her, and it can be the same in others. He has said, "Be ye perfect, as your Father in heaven is perfect."

You cannot think what a joy it is to listen intelligently to a Chinese sermon. I have just taken my first examination in the language and it is a comfort that, in spite of my limited knowledge, the Lord is using and honoring it. Every day as I go to my Bible-class I ask Him to give me freedom in speaking, and He most richly grants my request according to His own good measure.

During the past weeks the results of our Bible-classes are evident, as five of our girls have asked to be baptized. Two we think best to defer, but three have shown such marked difference in their lives that we praise God who has chosen us to teach the story of His abounding grace.

HOME NOTES.

MISSIONARY LITERATURE.

By MISS SUSAN EASTON.

(Paper Read at the Ecumenical Conference.)

AS late as 1837, Indian men were still asking with astonishment and scorn, "Can you teach a donkey to read? Can you teach so intelligent an animal as a horse to read? If you can, you might try to teach a woman." To-day it is estimated that a million women in India can read. Is it putting it too strongly to say that all the effort represented by this number, from a Christian standpoint, has resulted in positive injury unless good, wholesome, nay *Christian* literature be provided? Once taught to read, read they will; what it shall be is the burning question for the Church of Christ to decide. With the activity of the Mohammedan presses, periodicals devoted to atheism and advertising the common infidel books and offering them at half-price to students of Christian institutions, it would seem that, unless the Church of Christ at home and abroad be thoroughly aroused to the importance of *Christian* literature, in advocating and promoting secular education, she has been putting a powerful weapon into the hands of the opponents of Christianity. In the Indian Government report of 1893, the number of girls under instruction, exclusive of the entrance class and college students, was given as 294,318. That the Government is providing education for so many, and an increasing number each year, is sufficient to prove that the responsibility of the Church of Christ in reference to education is less with each year, and that in the sphere of Christian literature there is before her a wide open door, and a large field to enter.

Most of the literature in India, up to this time, has been largely translation, and that, too often, not of the idea, with illustrations and explanations drawn from the thought and life of the country, but of the letter which killeth. This has been largely due to this important branch of mission work holding no recognized place in the lives of most missionaries, but has been relegated to spare moments, has been carried on as a side issue in an already overburdened life. I believe the time fully ripe, and it to be most neces-

sary that senior missionaries, both men and women, from different societies, be set free from other duties by their respective Boards at home, in order to work in conjunction, and devote time and energy to this all-important phase of the work. Let me briefly add a few suggestions:

1. That every missionary, every associate, every mission agent, should consider himself or herself as a tract distributor, and a seller of Bibles and Christian books. All at it, and always at it, is the only way.

2. That distinctly *Christian* school-books be used in all mission schools.

Some one has said, "Give me the songs of a country, and I care not who makes its laws"; but another has said, "Give me the school-books of a country, and I care not who makes the songs or its laws."

3. That we cater to the hunger of zenana inmates for knowledge of the outside world by giving to them a daily *Christian* newspaper.

4. That a small, inexpensive, native book-shop for the sale of Bibles and Christian books be connected with each mission centre.

5. That we strive towards making all our Christian literature less expensive, brighter, more attractive.

God grant that we may go out from this Conference to the uttermost parts of the world determined to push the matter of Christian literature as never before.

ECHOES FROM THE CONFERENCE.

HUDSON TAYLOR, commenting on power from God, said God's commands are positive: "Do" and "Do not"; and His power goes with His command. God's power is available power. He is the source and the supply; it is supernatural, responsive to call. Faith is the hand that takes hold of the power and transmutates it into action. As in the electric cars, the power is above and abundant, but it requires a connecting medium before the car below can move in obedience to the impulse given it above. Faith is the line of connection between the power and the need. And what is faith? Is it not the recognition of God's faithfulness?

Too much attention is paid to methods, and too little to the Source of power. Oh, the sin of unbelief! God is ready to give us

the Holy Spirit; it is not lost time to wait upon Him.

The Church is a power; not as a series of units but as a united body it reaches out towards the world to touch and to heal. The hand alone cannot reach four feet, but united to the body it can be carried forward and onward. The missionary goes afar, but those who remain are equal with those who go. The command was given to the whole Church, and the responsibility rests equally upon every member.

The world cannot be reached without suffering; do not forget it. We must be ready to serve God to the point of pain. There is power in self-emptying, in suffering. Leave God to vindicate, trusting in Him, not in an armed enforcement of rights.

There is power in the Gospel. Hundreds accept it at the first hearing. Dr. Griffith John has borne wonderful testimony to this; he urges men to pray, and gets them bowed before God on bended knees, believing that whosoever shall call upon the Lord shall be saved. The heathen know that they are sinners and have fearful anticipations of judgment, and are hopeless. Therefore they are ready to believe.

There is the power of sympathy, of adaptability, of prayer, and above all, and underlying all, there is the power of the Holy Spirit. "My soul, wait thou only upon God, for my expectation is from Him."

E. W. C.

TAKE NOTICE.

THE Ecumenical Conference on Foreign Missions is over and is pronounced on every hand the greatest missionary assembly that has ever been held. It now remains to make its work permanent. That will depend to a very great degree on the Report of the Conference, its character, the extent to which it is circulated, and the manner in which it is used. As to the Report itself, it is now in the hands of a special Committee who have had large experience and who will employ trained men. The editorial end in view is to omit nothing essential, to admit nothing non-essential. The plan includes three parts: 1. The story of the Conference; its inception, organization and conduct, and its place in the history of missions. 2. The con-

tribution of the Conference,—the papers, addresses, and discussions. 3. Appendices, including the complete program, the organization and roll, a list of missionary societies, a summary of missionary statistics, a carefully prepared bibliography of the best missionary books, an index.

The Report will be published in two volumes of about five hundred pages each, paper, printing, and binding of the best. Originally, the price for the two volumes was fixed at \$2.50, advance subscribers to receive it for \$2.00. The funds of the Conference, however, will cover the cost of putting it on the press, and will thus enable the Committee to reduce the price from \$2.50 to \$1.50, and to advance subscribers, from \$2.00 to \$1.00 for the two volumes. They will be ready for delivery early in the fall. Subscriptions accompanied by the money may be sent to the Publication Committee, Ecumenical Conference, 156 Fifth Avenue, New York. Checks should be made payable to Edwin M. Bliss, Chairman.

FOR THE BOXES.

AS the time for packing our boxes is at hand, it is a great stimulus to see the generous provision made for our various stations. Among the beautiful gifts, a large package containing two dozen each of sheets, pillow-cases, towels, napkins, two bedspreads, marked in full, "Margaret Williamson Hospital," and soap, came from Mr. Anthony Dey, who, several years ago, endowed the Humphreys-Dey memorial bed in memory of his wife and mother-in-law, and at that time sent the same amount. It is not often that we receive such thoughtful supplies from a gentleman, and when expressing our gratification he added, "I thought some one else might be led to do the same."

Miss Berninger of the Margaret Williamson Hospital writes: Our friends at home would almost doubt my word, if I told them how extremely fond the Chinese are of soap. One little girl in the Margaret Williamson Hospital has treasured a small piece since Christmas, and is quite the envy of the other children, who beg for a piece of "sweet soap." A gentleman who itinerates much in China said he never could keep a piece of soap. We have appreciated all that has been sent in our mission boxes, and wish the donors could see the pleasure it gave.



BRIDGMAN MEMORIAL HOME, SHANGHAI, CHINA.

FOR MISSION BANDS.

"WE WANT A BIBLE."

By MISS S. F. GARDNER.

I HAVE spent some time with our little Hindu children in their various schools scattered all over the city, for it is the season when I examine them personally in their Bible work. A friend who wanted to see something of the Mission went with me, and was amazed as she listened to these little ones answering question after question in the *Life of our Saviour*, giving in their own words God's wonderful plan of salvation as portrayed in the birth, life, and death of Jesus Christ. Her one exclamation was, "Why do their parents let them come!" Why indeed, except that they cannot help it, for it is all of God, and who can resist Him when He works?

In all our history as a mission I have never known better results from our Bible work in the schools. Big and little, if you

may call girls of ten and eleven big, seemed to grasp, not only the story of our Gospels but their blessed meaning. Those who were over nine wrote their answers, and three fourths of the papers received eighty to ninety per cent. of the full marks. Another remarkable feature of the examinations this year was the great demand for Bibles. Those who pass with two thirds marks get a prize of some kind. They usually prefer a story or picture book, but this year, everywhere I have been met with a request for Bibles. In one school the little girls followed me all the way down the lane in which the school is held, and with their oriental gesticulations and expressive faces, begged for Bibles. "You will give me one, will you not, for I have only a New Testament?" was the request which went up from each one, only they shouted together, and the noise of it brought many people to the windows and doors to see what it was all about. Rather a strange sight in this very

orthodox Hindu community, where both sides of the lane were filled with the homes of these girls and in every one of which is a god or goddess which they are taught to worship and reverence. Behold them, having just now declared in the school-room that they believe in Jesus Christ as the only Saviour, about whom they know more than half the children in so-called Christian lands; they beg for the *whole* Bible! I ask, "Will you read them, and will your parents allow you to take them home?" "Yes, yes, we will; and we will take them home," they reply with assurance. We have been rather cautious about giving the whole Bible, for it is a big book in Bengali, and we have feared it would be taken away from them. The children felt it would be safe and we have yielded, so in our prize distribution this year we give out over a hundred Bibles and as many more New Testaments. The cost will be great, for although we get as cheap ones as possible, a Bengali Bible is dear. I wish some friends at home would supply them, or send the money for this purpose.

What does all this mean? All the little girls will leave school before the year is out; they will take with them an intelligent understanding of what it means to be a Christian, a determination never to worship idols, their influence as wives and mothers will be for Christianity, and a few of them will come out and take their part in the "Fight of Faith" in this country. Perhaps it depends more upon you than you think, for I believe it will be in answer to your and my prayers, real definite prayer, for this end. Put these little girls on your list of prayer at least once a week.

LITTLE GIRLS IN PERSIA.

AWAY off in the East there is a land named Persia. It is a land where baby girls are not wanted. When a baby boy is born, the servants who carry the news to the father are given beautiful presents, and have feasts prepared; all the relations of the father and mother of the baby boy send gifts and congratulations, and there is given a feast to them in honor of the coming of a baby boy. When a little baby girl comes, there is neither joy nor gifts. Everybody is sad, and the house is filled with gloom. There is a proverb in Persia, "The household weeps forty days

when a girl is born." When a man in Persia is asked how many children he has, he gives the number of his sons, but never counts his daughters. One reason given for this is, that a daughter marries and leaves her home, while sons stay at home and care for their father. The baby boy is rocked and tended by his mother, who watches carefully over him. The baby daughter is put into a hard cradle. When she cries, she may be rocked in this cradle, or she may be left to cry herself into silence. Her father does not look at her. When she is able to creep about, she may then win her father by her pretty baby ways.

Her feet are bare, but her head is covered. Boys are given their names with great ceremony, but when a girl is named an old woman is called in, who puts her mouth to the baby girl's ear, and gives the baby girl her name by calling out the name and saying, "That is your name." The names given girls are pretty: Akhtar, which means the star; Gulshan, lilies; Almas, diamond; Shireen, sweet; Wobahar, the spring; Shamsi, the sun.

The children in Persia do not have birthday parties. It would be considered silly for mothers to give that much time to their children's pleasure, especially their daughters. There are no birthdays, and no Christmas. There are no toys for the children of Persia, no play-rooms. Persian mothers dislike noise. When children are in the house, they must be quiet. The dolls are ugly, and dressed always as the women of Persia dress. A popular game for little girls in Persia is one somewhat similar to our jackstones.

There are no kindergartens and no schools in Persia. The children of a Persian family do not sit at the table with their parents, nor are they with them indoors. For that reason they get no training, and are rude unless they belong to the wealthy classes, when a nurse is provided for each child, who lives constantly with it.

After six years of age a little girl in Persia lives a life entirely indoors. She begins then to learn how to work, especially how to sew. Persian women are famous for their beautiful needlework, especially embroidery. The boys have teachers. If girls are taught, it is to read the Koran, the Bible of Persia, but few ever learn more than this. Many Persian parents think it immodest for a girl to know how to read.—*Selected.*

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from June 1 to June 30, 1900.

NEW HAMPSHIRE.

| | |
|--|---------|
| Antrim.—Mr. Chas. O. Pratt, for transportation of parcel to Japan, | \$ 50 |
| Concord.—Concord Br., Mrs. Henry W. Eastman, Treas.: Balance of annual support of Fannie E. Minot, Cawnpore Orphanage, | 10 00 |
| Total, | \$10 50 |

MASSACHUSETTS.

| | |
|---|----------|
| Boston.—Boston Br., Mrs. Henry Johnson, Treas.: Mrs. H. C. Mason, | \$15 00 |
| Haverhill.—Zenana Society, Miss S. N. Kittredge, Treas.: Estate of Miss Mary Nichols, | 100 00 |
| Total, | \$115 00 |

CONNECTICUT.

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| Terryville.—C. E. Society, per A. B. Beach, for Miss Clara M. Beach, Cawnpore, | \$10 00 |
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RHODE ISLAND.

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| Providence.—Mrs. J. W. Angell, for freight on box to India, | \$1 00 |
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NEW YORK.

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| Albany.—Albany Br., Mrs. Fred'k Townsend, Treas. (see list of donors): | \$32 50 |
| Miss Alice Bell, for freight on box to India, | 3 00 |
| Brooklyn.—Mrs. S. T. Dauchy, for famine relief, | 10 00 |
| Ithaca.—Presb. Ch., Miss Jane L. Hardy, collector, 34.86; Cong. Ch., per Mrs. St. John, 17.50. Total, | 52 36 |
| New York City.—Coupon on Lawrence Cement Co., collected, | 30 00 |
| N. Y. Orphan Asylum, Mr. C. J. Demarest, Supt., for support of Faith in Calcutta Orphanage, | 30 00 |
| Dr. Ezra P. Hoyt, for famine sufferers, Cawnpore, 100.00; Mrs. E. P. Hoyt, for famine sufferers, 50.00; for Miss Gardner's bookstore, 50.00. Total, | 200 00 |
| A Friend, for Mrs. A. C. Street (Iowa), toward tuition of Une Kusakobe, in Yokohama school for three years, | 45 00 |
| A Friend, for support of a missionary, | 600 00 |
| Mrs. D. J. Reynold, for transportation of box to India, | 4 00 |
| Estate of Caroline E. Hollister, per executors, Wm. A. Wheelock and Edward S. Peck, | 10,000 00 |
| Mr. Anthony Dey, to endow bed in memory of his mother and wife, Mrs. Lavinia Agnes Dey and Mrs. Mary B. Humphreys Dey, in Mary S. Ackerman Hoyt Mem'l Hospital, Jhansi, India, | 600 00 |
| Subscriptions to <i>Missionary Link</i> , | 21 00 |
| Tarrytown.—Miss H. L. Bulkley, for freight fund, | 2 00 |
| Total, | \$11,629 86 |

NEW JERSEY.

| | |
|--|---------|
| Chatham.—Mr. and Mrs. Richard H. Allen, to furnish the Bible-School room in charge of Miss M. J. Irvine, Shanghai, | \$50 00 |
| East Orange.—Mrs. Jennie Dudney, per Mrs. S. W. Barber, | 1 00 |
| Hackensack.—Per Mrs. W. Williams, for Hackensack Scholarship in L. L. B. Mem'l School, Calcutta, 25.00; for freight fund, 3.00. Total, | 28 00 |
| Morristown.—A Friend, for Miss Gardner's work, Miss M. T. Baldwin, for support of Sarah, in L. L. B. Mem'l School, Calcutta, | 50 00 |
| Miss S. B. Vernon, for Miss Gardner's work, | 5 00 |
| Newark.—Mrs. Chas. W. Wheeler, | 2 00 |
| Newark Aux., Mrs. E. D. G. Smith, Treas.: "Woodside Zenana B'd," per Mrs. C. C. Hine, proceeds of annual fair, | 150 26 |
| Princeton.—Princeton Br., Miss E. L. A. Brown, Treas., | 84 00 |
| Roselle.—Union Mission B'd, per Mrs. D. W. Berdan, for Miss Gardner's work, | 20 00 |

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| Scotch Plains.—In Hospital, Jhansi, India, Mary S. Ackerman Mem'l Bed, by her niece, Emilie S. Coles, | \$600 00 |
| Trenton.—Miss A. R. Stephenson, 1.00; Lillie, 1.00. Total, | 2 00 |
| Total, | \$1,002 26 |

PENNSYLVANIA.

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|---|------------|
| Allegheny.—Children in Orphan Asylum, per Mrs. C. A. Oudry, for famine relief, India, | \$2.00 |
| Germantown.—Germantown Aux., Miss Mary Halloway, Treas.: Mrs. Beck, for evangelistic work in Shanghai under Miss Irvine, and for support of Mrs. Tsu, 40.00; for Miss Gardner's work, Calcutta, 45.00. Total, | 85 00 |
| Willing and Obedient B'd (see items below), | 479 00 |
| Philadelphia.—Miss A. M. Wray, for support of teacher in Calcutta Orphanage, | 30 00 |
| Philadelphia Br., Mrs. Waterall, Treas., for freight fund, | 5 50 |
| Quarterly salary of Misses Leslie and Peters, | 150 00 |
| Quarterly salary of Dr. Reifsnnyder, | 150 00 |
| Quarterly salary of Miss Todd, | 150 00 |
| West Chester.—Anniversary offering for famine sufferers in India, 1.00; for Converts' Home, Calcutta, 1.00. Total, | 2 00 |
| Total, | \$1,053 50 |

KENTUCKY.

| | |
|--|----------|
| Anchorage.—Anchorage Br., Mrs. M. D. Stambach, Treas.: To complete salary of Miss Rutledge, Calcutta, | \$242 00 |
| For Cottie Fox Scholarship, Calcutta, | 50 00 |
| For Bible Reader, Yokohama, | 40 00 |
| For Eliza Robb, Cawnpore Orphanage, | 20 00 |
| Mrs. W. Glenn Taylor, for Mary Sutherland Taylor scholarship in Broadwell Memorial School, Calcutta, | 50 00 |
| Louisville.—Louisville Br., Mrs. S. J. Look, Treas.: Toward salary of Miss Rutledge, Calcutta: | |
| Olive Branch, by Mrs. M. E. Crutcher: Mrs. Andrew Cowan, 1.00; A Friend, 5.00; Mrs. J. Alexander, 1.00; Mrs. E. L. Warren, 5.00; Mrs. John Beha, 1.50; Mrs. J. A. Carter, 1.00; Mrs. J. D. H. Mitchell, 2.00; Mrs. M. E. Crutcher, 1.50. Total, | 18.00 |
| "Constance Love Memorial Band," per Mrs. J. A. Miller: Mrs. St. Clair, 2.00; Miss Mary Graham and mother, in memoriam, 2.00; Mrs. Cary, for Mrs. Seaton, in memoriam, 1.00; Miss Nena Semple, for mother, in memoriam, 2.00; Miss F. J. Love, for mother, in memoriam, 2.00; Miss McDowell, 1.00; Miss A. Love, 1.00; Miss Warren and Mrs. Warren, 5.00; Miss Mary E. Miller, 1.00; Mrs. John A. Miller, 2.00; Mrs. S. J. Look, 1.00. Total, | 20 00 |
| E. T. Perkins Band, per Mrs. G. W. Anderson: Mrs. M. B. Adams, 1.00; Mrs. Annie M. Robinson, 1.00; Mrs. Thos. W. Bullitt, 1.00; Mrs. L. D. Morton, 1.00; Mrs. Dexter Hewett, 1.00; Mrs. D. C. Stoy, 1.00; Mrs. W. H. Dulaney, 1.00; Mrs. A. E. Richards, 1.00; Mrs. Samuel Dorr, 1.00; Mrs. Geo. A. Newman, 1.00; Mrs. Lewis H. Bond, 1.00; Miss Mary McDowell, 1.00; "Silent Ten" Circle of The King's Daughters, 1.00; Mrs. Geo. W. Anderson, 7.00. Total, | 20 00 |
| Total, | \$460 00 |

ILLINOIS.

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| Chicago.—Chicago Br., Mrs. O. F. Avery, Treas.: Junior C. E. Society of 2d Presb. Ch., toward support of Agnes Stone in Cawnpore Orphanage, | \$7 00 |
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CALIFORNIA.

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| Pasadena.—Collected by Miss Ward, for famine children in India, and to make Miss M. C. Lathrop a Life Member of W. U. M. Soc.: Mrs. Boynton, 5.00; Mrs. Hull, 1.00; Union Prayer Meeting, 2.15; Miss Laabs, 1.00; Maurice Briggs, 1.03; Friends, 7.32; Mrs. | |
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| Wickens, 1.00; Mr. Keys, 1.00; Mrs. Webb, 5.00; Mrs. Hyde, 1.00; Mrs. Townsend, 1.00; Mr. and Mrs. Addeman, 5.00; Mr. and Mrs. Stimson, 5.00; Miss Peabody, 5.00; Mrs. Baldwin, .50; Mrs. Parker, 1.00; Mrs. Warner, 1.00; Misses Morrison and Piritt, 5.00; Mrs. Horne, 1.00. Total, | \$50 00 |
| Grand total, | \$14,339 12 |

ELIZABETH B. STONE, *Ass't Treas.*

SUBSCRIPTIONS TO MISSIONARY LINK FROM JUNE 1 TO JUNE 30, 1900.

| | |
|---|---------|
| Mrs. H. L. Southmayd, 1.00; Albany Br., Miss Eliza Phelps, 18.50; Miss H. M. Williams, .50; Mrs. Chas. O. Pratt, .50; Mrs. M. L. Roberts, .50. Total, | \$21 00 |
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HELEN LOUISE KINGSBURY, *Treas.*

RECEIPTS OF THE ALBANY BRANCH.

| | |
|--|---------|
| From Mrs. Abraham Lansing, in memory of Susan Gansevoort, by her husband, Peter Gansevoort, continued, | \$25 00 |
| Subscriptions for <i>Missionary Link</i> , through Miss Eliza Phelps, collector, | 18 50 |
| From the Sunday Afternoon Bible Class at the Young Women's Christian Ass'n, through Miss Marion Linacre, Treas., for the support of Leila Rathbun in the Mary A. Merriman Orphanage at Cawnpore, | 7 50 |
| Total, | \$51 00 |

MRS. FREDERICK TOWNSEND, *Treas.*

WILLING AND OBEDIENT BAND.

REV. D. M. STEARNS, Germantown, Philadelphia, Pa.

| | |
|--|----------|
| For Japan: | |
| Scranton Willing Three, for Yamada Kaoru, | \$5 00 |
| A. B. C. F. H., for Yamamoto Some, | 5 00 |
| Unto Him (Germantown), for Taka Shima, | 10 00 |
| A Young Man and Class, for Nakai Raku, | 5 00 |
| Mr. and Mrs. John McCauley, for Shibano Mitsu, | 30 00 |
| C. H. Mytinger, for Abe Tsuru, | 5 00 |
| Mauch Chunk Willing Ones, for Yanaka Fumi, | 55 00 |
| Mrs. W. N. Ridge, for Kurokama Mitsu, | 60 00 |
| For His Pleasure, for Kobayagama Katsu, | 10 00 |
| Miss Edna Coles, for Kase Michi, | 10 00 |
| Mrs. B. D. Brown, for Shiga Nina, | 30 00 |
| Mrs. McMurray and Bisel, for Saiki Yachiyo, | 5 00 |
| Mrs. S. Dickson, for Sakuma Fusa, | 30 00 |
| T. Edward Ross, for Inomata Hand, | 15 00 |
| Total, | \$275 00 |

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| For Cawnpore: | |
| Miss Lucy Dorsey, for Rukhmin, | \$60 00 |
| Mrs. J. Franklin's son, for Bible Woman, | 5 00 |
| Mrs. Wm. E. Clark, for Martha, | 30 00 |
| Miss Clara J. Hendly, for Bible Woman, | 50 00 |
| Mr. and Mrs. D. A. Babcock, for Bible Woman, | 5 00 |
| Brooklyn Bible Class, 20.00; New York Class, 14.00; for Miss Beach, | 34 00 |
| For Rae Bareilly: | |
| Mrs. S. Dickson's Class, for Karuna, | 15 00 |
| Total, | \$199 00 |
| To China: | |
| A Young Man's Tithes, for Mrs. Tsaung, | \$5 00 |
| Grand total, | \$479 00 |

RECEIPTS OF THE PHILADELPHIA BRANCH FOR JUNE, 1900.

| | |
|---|---------|
| Mrs. E. H. Williams Fund, | \$12 50 |
| Through Mrs. Geo. Erety Shoemaker: Mrs. F. W. Morris, 5.00; Mrs. Wm. H. Morris, 5.00; Mrs. Chas. H. Thomas, 5.00; Mrs. W. W. Paul, 2.00; Mrs. G. E. Shoemaker, 2.50. Total, | 19 50 |
| Through Treas.: Miss K. C. Broadbent, | 2 00 |
| Interest on Elizabeth Schaffer Fund, | 45 00 |
| Total, | \$79 00 |

MARY L. WATERALL, *Treas.*

DONATIONS FOR MISSION STATIONS.

Antrim, N. H.—Small parcel for Miss Pratt, Yokohama.
 Concord, N. H.—Concord Br., two boxes for Cawnpore, value \$93.67.
 Providence, R. I.—Mrs. J. W. Angell, small box for Miss Gardner.
 Albany, N. Y.—Albany Br., per Miss Alice Bell, box for Cawnpore.
 New York City.—Mary E. Hays Mem'l B'd, First Ref. Epis. Ch., box for Allahabad, value \$160.00; Mrs. Jas. F. Bell, 12 work-bags, 53 blocks of basted patchwork.
 Tarrytown, N. Y.—Mrs. E. B. Monroe, 21 Koortas, 1 set basted patchwork.
 Hackensack, N. J.—Chase Band, 21 Koortas, 37 dolls, 200 squares of patchwork.
 Morristown, N. J.—Miss Vernon, slates and pencils for Miss Gardner; Miss M. T. Baldwin, 9 prs. wristlets.
 Newark, N. J.—Miss Wallace, 50 prs. wristlets; Mrs. E. H. Nichols, 9 prs. wristlets.
 Trenton, N. J.—Miss A. R. Stephenson, 52 prs. wristlets.
 Scranton, Pa.—Box for Miss Dietrich, value \$112.54; King's Daughters of Grace Ref. Epis. Ch., box for Shanghai, value \$40.

SPECIFIC OBJECTS AND THE COST.

AMOUNTS.

| | |
|--|--------------------|
| For American Missionary..... | \$600 00 |
| " Eurasian Missionary, India..... | \$200 or 400 00 |
| " Bengali Teacher, India..... | \$100 or 125 00 |
| " Bible Reader, India..... | from \$50 to 75 00 |
| " " Japan..... | 60 00 |
| " " Woman, China..... | \$40 to 60 00 |
| " Child in Japan..... | 40 00 |
| " Child in China..... | 40 00 |
| " Child in Day-School, China..... | 25 00 |
| " Scholarship, High School, Calcutta..... | 50 00 |
| " Converts' Home, Calcutta and Allahabad... | 50 00 |
| " Inmates of Converts' Home, Shanghai (per month)..... | 5 00 |
| " Schools in India..... | 60 00 |
| " Child in Orphanage, Calcutta..... | 25 00 |
| " Child in Orphanage, Cawnpore..... | 20 00 |
| " Native Teacher in Day-School, China..... | 60 00 |
| " Endowments of Beds in Hospitals..... | 600 00 |

ADDRESSES OF MISSIONARIES.

Missionaries in India:

CALCUTTA: Doremus Zenana Home, 140 Dhurrumtollah Street.

ALLAHABAD: 3 South Road.

CAWNPORE: Woman's Union Mission.

China:

SHANGHAI: Medical Missionaries, Margaret Williamson Hospital; other missionaries, Bridgman Memorial School, West Gate.

Japan:

YOKOHAMA: 212 Bluff.

CONCERNING MISSION BOXES.

FRIENDS who intend sending Christmas Boxes to our stations, will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible during May or June.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA.

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax composition, jointed, or kid-covered dolls are not desired. Kurtas—for Hindoos; made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders, if intended for Allahabad or Cawnpore.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*basted*, is needed to teach sewing to the younger scholars.

For prizes—Whatever pleases girls in America will be useful; boxes of note-paper, work-bags, or boxes of lead pencils with rubbers, small looking-glasses, or any pretty article.

For general use—Sheets one yard and a half wide, pillow-cases, towels, napkins, and handkerchiefs; soap, combs, wash-rags, scrap-books, and picture cards; long-sleeved aprons, such as children at home wear, made of calico or gingham.

In CHINA, knitted or woollen articles are very acceptable. The knitted wristlets must be about four inches long and large enough for children varying in age from seven to thirteen.

Old linen is very much needed for hospital use.

ENDOWED BEDS IN MARY S. ACKER-
MAN HOYT MEMORIAL HOSPITAL,
JHANSI, INDIA.

ENDOWMENT, \$600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.

Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.

Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.

Mrs. Lavinia Agnes Dey, }
Mrs. Mary B. Humphreys Dey, } Anthony Dey.

ENDOWED BEDS IN MARGARET
WILLIAMSON HOSPITAL,
SHANGHAI, CHINA.

ENDOWMENT \$600.00.

OUR friends have often expressed a wish to know the names of the *endowed* beds in our Hospital in Shanghai, and we therefore give the list as it now stands.

Julia Cumming Jones— } Mrs. E. Stanislaus Jones.
Mary Ogden Darrah— }
Robert and William Van Arsdale—Memorial by their
sister, Julia C. Van Arsdale Jones.
New Jersey—Miss Stevens.
Henry Ward Beecher— } Plymouth Foreign Missionary
Ruthy B. Hutchinson— } Society.
Mary Pruyn Memorial—Ladies in Albany.
Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.
Charlotte Otis Le Roy—Friends.
Emily W. Appleton—Mrs. William Appleton.
Mrs. Bela Mitchell—Mrs. Bela Mitchell.
The American—A Friend.
The White Memorial—Medical Mission Band, Baltimore.
E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.
Drusilla Dorcas Memorial—A Friend in Boston.
Mrs. John D. Richardson Memorial—Legacy.
S. E. and H. P. Warner Memorial.
Frances C. I. Greenough—Mrs. Abel Stevens.
Emeline C. Buck—Mrs. Buck.
Elizabeth W. Wyckoff— } Mr. Richard L. Wyckoff.
Elizabeth W. Clark— }
Jane Alexander Milligan—Mrs. John Story Gulick.
"Martha Memorial"—A Friend.
Mills Seminary—"Tolman Band," California.
Maria N. Johnson—A Friend.
"In Memoriam"—A Sister.
Maria S. Norris— } Miss Norris.
 } Mr. Wm. M. Norris.
Mrs. Sarah Willing Spotswood Memorial—By her
Daughters.
John B. Spotswood—Miss Anne R. Spotswood.
A. B. C. Bed—By Friends.
Sarah A. Wakeman Memorial—A Friend.
In Memoriam—A Friend.
Ellen Logan Smith—By her Mother.
Helen E. Brown—Shut-in Society.
Anna Corilla Yeomans— } Mr. George G. Yeomans.
 } Mrs. Anna Yeomans Harris.
 } Miss Elizabeth L. Yeomans.
Mrs. Mary B. Humphreys Dey— } Anthony Dey.
Mrs. Sarah Scott Humphreys— }
Olive L. Standish—Mrs. Olive L. Standish.
Eliza C. Temple—Mrs. Eliza C. Temple.
Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge
Torrey.
Perlie Raymond—Mrs. Mary E. Raymond.
Mrs. Mary Elliot Young—Poughkeepsie Branch.
Camilla Clarke—Mrs. Byron W. Clarke.

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